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NEW SERIES.

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PREVENTIVE DISCIPLINE.---NO. IX.

WE have said that Industry is the very best of preventive means, and the great preservative of Discipline. But industry in the schoolroom is not obtained by silence or by rigid inaction. It is unfortunately the case that parents and school committees have made stillness the criterion of discipline; and, as this prevails or not, the teacher is approved or condemned. Of course, the teacher's attention is mainly turned to this point, and this is to be reached at any sacrifice. We run no risk of contradiction when we assert that about nine-tenths of all the corporal punishment inflicted in our schools, arises from this attempt on the part of the teacher to produce, and then to maintain perfect silence and immobility; and, after all, is the end any adequate compensation for the means? The children may have been transformed into tolerable automata, but they are only tolerable, for any wooden image would excel them in silence and lack of motion. But useful progress, practical exercise, and comfort are often checked or banished; deception is cultivated whenever the restraint is felt, and this is the case with the larger number of pupils, so that the truth is, the mint, anise and cummin are secured, while the weightier matters are neglected.

We have generally found that the discipline of a school depends, in a great measure, upon the temperament of the teacher. If he is nervous, and easily distracted, he insists upon perfect quiet, and, perhaps, whispering, is the unpardonable sin of his school, and gives him more uneasiness than all besides. We have rarely attended a Teachers' Institute, or Teachers' Convention, at which "The best means of prevent-

ing whispering in school" was not brought forward for discussion ; and it has seemed to us that one half as much time as is spent in preventing whispering, if spent in promoting industry, would effect the end in view, and be a thousand times more useful,—useful in advancing the knowledge of the pupils ; useful in promoting their cheerfulness and health ; useful in changing the task-master and tyrant into a companion and teacher.

We maintain, that it is *impossible* to prevent children from communicating with others, if they are inclined to do so. Whispering is but one of many means of intercourse. When we were at school, the pupils had an alphabet of signs ; they could converse with the lips without uttering even a whisper ; they could write words on the air, as well as on paper ; and as all these methods of conversation were prohibited, they became expert in the arts of deception, an evil immeasurably more to be deprecated than the whispering of, perhaps, a few idle words. We say *perhaps* of idle words, for it by no means happens that all whispering is idle. We have rarely found it entirely unnecessary, and not one time in a thousand absolutely improper. The burden of it generally is, complaints of the want of employment, and of the discipline which they are undergoing. But children do not whisper when they are usefully and actively employed, they have little time or disposition for it, and the only words that pass, are generally those of encouragement or explanation.

But why endeavor to conduct every exercise in silence, and thus induce a habit which unfits the child for doing business in the world ? The world is not such a still school, and he who acts any part in it, must expect to do it in the midst of noise and motion. If a merchant can not calculate his bills while his customers are talking, he is unfitted for business ; if the lawyer is unable to plead because the court-room is not perfectly still, he will lose his case ; if the preacher loses his equanimity because his audience whisper, he will gain but few converts. Let it not be supposed, however, that we would encourage whispering in school, or even allow it, unless useful and necessary. But who is to regulate and judge of this ? The teacher, to be sure, and, in our opinion, an opinion founded on long experience, if he trusts to the honor of the pupils in this matter, he will more effectually put down whispering, than by any severity of discipline that his ingenuity can contrive. We always reserved the right to know the subject of conversation, if we asked for it ; and we did ask occasionally, that we might, by our decisions determine what was useful and necessary, and what not. If we feared deception, we questioned the parties separately ; but, generally, the frankness with which we dealt with our pupils was

a guaranty for a true and honest answer. When we discovered a habit of whispering that required some check, we advised the pupil to sit apart from others, or we placed her between two pupils on whose fidelity we could depend. Every pupil was made to feel interested in the conduct of every other, a strong public opinion was created in the school, and this when once established, the few who are inclined to do wrong had rather submit to than withstand.

When Dr. Arnold undertook to govern the Rugby School, all his endeavors were vain until he called in the assistance of his highest class, which, if we remember rightly, was the worst in the school. "I could have done nothing without that class," said he, and it is certain, that he did what he pleased with their assistance.

We are aware that we are treading on disputed ground, not only in under-estimating the evil of whispering, but in proposing the use of pupils as assistants in promoting industry; but as this Journal will always be open to brief and well written replies, we know no subject, the free discussion of which will do more good to our schools. Our position is, that teaching is learning, and imperfect teaching is better than idleness.

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#### PALINDROMES.

Among the many trammels which writers have imposed upon themselves, perhaps no one has been so troublesome as what are called *palindromes*, that is, words or verses that read backwards the same as forwards. Of this sort are the words *Hannah* and *Madam*. 'This conceit dates far back, and has employed the ingenuity of scholars in most languages, although the Latin has furnished more examples than all other languages united.

Ben Johnson alludes to this sort of folly, when he says,—

"And so some godlier monster had begot,  
Or spun out riddles, and weaved fifty tomes,  
Of logogriphs and curious *palindromes*."

One Latin example of a verse is given by Dr. Webster, as follows,—

"*Roma tibi subito motibus ibit amor.*"

The following is an example in Greek,—

Νιψον ανομηματα μη μοναν οψιν

We have seen but one in English, and to obtain this, it was

necessary to strain the meaning of one word, and misspell it also. The verse is,—

*"Leud did I live and evil I did deel."*

We do not give these examples to lead our young friends to waste their time in imitating them, but rather to deter them from exercises which, to say the least of them, minister not to edification.

The *anagram*, which is a transposition of the letters of one word so as to form another of a different meaning, is more common, and less objectionable. It is, in fact, a sort of riddle, and sometimes not uninteresting. The following is an example of this sort of logograph. After the death of a certain great man, the initials of his name were given, and then the words

\* \* *Has gone to reign.*

What was his name?

## RESIGNATION.

BY HENRY W. LONGFELLOW.

There is no flock, however watched and tended,  
But one dead lamb is there!  
There is no fireside, howe'er defended,  
But has one vacant chair!

The air is full of farewells to the dying,  
And mournings for the dead;  
The heart of Rachel, for her children crying,  
Will not be comforted.

Let us be patient: these severe afflictions  
Not from the ground arise,  
But oftentimes celestial benedictions  
Assume this dark disguise.

We see but dimly through the mists and vapors;  
Amid these earthly damps  
What seem to us but dim, funereal tapers,  
May be Heaven's distant lamps.

There is no death! what seems so is transition;  
This life of mortal breath  
Is but a suburb of the life elysian,  
Whose portal we call Death.

She is not dead,—the child of our affection,—  
But gone unto that school,  
Where she no longer needs our poor protection,  
And Christ himself doth rule.

In that great cloister's stillness and seclusion  
By guardian angels led,  
Safe from temptation, safe from sin's pollution,  
She lives, whom we call dead.

Day after day, we think what she is doing  
In those bright realms of air;  
Year after year, her tender steps pursuing,  
Behold her grown more fair.

Thus do we walk with her, and keep unbroken  
The bond which nature gives,  
Thinking that our remembrance, though unspoken,  
May reach her where she lives.

Not as a child shall we again behold her;  
For when, with raptures wild,  
In our embraces we again enfold her,  
She will not be a child;

But a fair maiden, in her Father's mansion,  
Clothed with celestial grace;  
And beautiful with all the soul's expansion  
Shall we behold her face.

And though at times, impetuous with emotion,  
And anguish long suppressed,  
The swelling heart heaves, moaning like the ocean,  
That can not be at rest;—

We will be patient, and assuage the feeling  
We can not wholly stay;  
By silence sanctifying, not concealing  
The grief that must have way.

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#### TEACHERS' INSTITUTES.

THESE important aids to the common school teacher have been less regarded than usual this spring, and we fear that, for some cause or other, they are in danger of being undervalued and, of course, neglected. We are not sure that the best way of getting them up has been discovered, but we are sure that, in Massachusetts, far less has been done than the liberality of the legislature would seem to authorize and require.

The object of these conventions of teachers is not, like that of the Normal Schools, to give a full course of instruction in the art of teaching, or in any common branch of study, but merely to stir up the teachers, who can not afford to pay for a long course, and to give them some general hints, to be considered and acted on when they go back to their schools. In Vermont, if we understand their practice, the State has as yet done nothing for



Institutes, and all they have had, have been got up and paid for by the county superintendents, who form their Board of Education. Of course but little can be done under such unfavorable circumstances. In Rhode Island, the Institutes have been numerous and have been supported by the personal exertions and pecuniary sacrifices of their late State Commissioner, Henry Barnard, Esq., aided occasionally by the private contributions of individuals, the State having too nearly followed the example of Vermont. In New Hampshire, the state law *allows* the towns to lay a small tax for the support of an Institute in the county to which the town belongs; but as the towns are not compelled to lay the tax, many refuse to lay it, and some counties have not been able to have an Institute, though needing it more, perhaps, than any other. New Hampshire has no county superintendents, and the State superintendent has no control in this matter. The law requires that, after a tax is laid and collected, the friends of education should meet and form a Teachers' Institute, appoint the time and place, select the teachers, and appropriate the money. The plan is cumbersome, and we are not sure that all the towns in any one county have united in supporting an Institute.

In Massachusetts, the State liberally grants a sum sufficient to defray the expense of as many Institutes as may be authorized by the Board of Education; but, as the Board has waited to receive applications and proposals before moving in the matter, the number holden has been small compared with the wants of the State and the liberality of the Legislature. In Maine, this matter, we think is, in some respects, better managed. The Legislature granted as large a sum as that of Massachusetts, to each Institute, but, instead of leaving the business to the teachers or the citizens, it requires the members of the Board of Education to establish an Institute, each in his own county, and to superintend it. The consequence is, that an Institute is regularly held in every county, and no time is lost, as in Massachusetts, in invitations to teachers to send in their names, so that there may be a reasonable expectation that the minimum number required by law will attend. Public notice is given that an Institute will be held at a certain time and place, and the teachers are left to attend or not as they please. The consequence is, that the Institutes in Maine have been on an average twice as large as those of Massachusetts. We would not assert that a numerous Institute is better than one of moderate size, but we mention the experience of Maine to show, that the precautionary measures of Massachusetts are not so important as the Board of Education have supposed.

The largest Institutes have been held in Maine, and the smallest in R. Island, but in the latter state they have been so

much more numerous than elsewhere, that greater good has resulted from them.

In the general conduct of the Institutes there is some diversity. In Vermont, the superintendents have been obliged to do the teaching themselves, or depend upon voluntary assistance. In New Hampshire and Maine, and, in some cases, in Massachusetts, too many teachers have been employed. This may have arisen in some measure from the difficulty of finding a teacher whose talent was not confined to one or two branches, but it has seemed to us that, for the short time the teachers are together, something like systematic instruction may be given. Frequent change of instructors prevents this, and inversely as the number of instructors, is, generally, their quality, for several competent ones can not be paid with the funds provided. A mistake too, has sometimes been made in the employment of young teachers who have had little or no experience in teaching children, and whose age, however talented they may be, has made the more advanced members of the Institute unwilling to receive their instructions. In more cases, however, the teacher has been selected from other motives than his fitness for the important duty, and the consequence has been that the exercises have been dull and tiresome, and many who have attended one Institute have had little or no disposition to attend another. In some cases publishers and book agents have kept away teachers whom they could not control, and in others sectarian considerations have outweighed all higher qualifications.

Our experience has led us to believe, that there is still room for improvement in the means employed to reach and move the teachers of our common schools; and we intend, if we find encouragement, to make an experiment of the following description. We propose to hold a Teachers' Institute sufficiently prolonged to admit of a substantial course of instruction, not so short as that of a Teachers' Institute, and not so long as that of a Normal School. It has seemed to us that a course of twelve weeks would enable hundreds who cannot now afford to spend a year at a Normal school, to attend and acquire much valuable practice, as well as instruction. Many can afford to pay for board twelve weeks who can not afford to do so for a year; and it will be far easier for them to board twelve weeks and pay a moderate fee for instruction besides, since they can so soon go to work and replenish coffers, which are never any too well filled. Our proposition, therefore, is to open a prolonged Teachers' Institute, and conduct it as we think a Normal School should be conducted, for three months in spring, and three months in autumn, instruction to be given by ourself principally, in all the branches taught

in common schools, and perhaps also in French; the school to be located near our residence in West Newton, or in some other pleasant village where the accommodations are good and board easily obtained.

If this plan, of which we have given but an imperfect outline, meets the views of the young teachers of Massachusetts or any other state, we shall be happy to hear from them on the subject, personally, or by letters, post paid, addressed to the Editor of the Common School Journal, Boston. (See p. 192.)

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**TAKINGS.** — An experiment, which displays the characteristics of three nations, was once made in the following manner. An Englishman, Irishman and American, discussing the aptness of their several countrymen at repartee, agreed to make an experiment upon the three first they encountered. The first was an English laborer. John, said one of the gentlemen, what would you take to stand all night naked in the street? I should take my death-cold, said the Englishman. An Irish laborer soon came along, and the same question was put to him. Naked, your honor? said he.—Yes, naked, Michael.—Faith, your honor, I would take a great coat. Next came an American. Jonathan, said the same gentleman, what would you take to stand all night naked in the street? I would not take less than a ten dollar bill, said Jonathan, and I don't care to do it at that.

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#### SELF EDUCATION.

Who are the self-educated? The great mass of mankind. What is education? That which best enables man to discharge his obligations toward his **MAKER**, — and, *therefore*, towards himself and his fellow men.

Tried by this standard, what becomes of what is called education? Who are the liberally educated? Who the learned? and what are they good for, in comparison with the great mass of the uneducated, as they are called, who constitute the people; who build our cities, and cover the sea with ships; who span our rivers with bridges, and pile up our fortifications and our temples; who print our books and our newspapers, and scatter abroad upon the four winds of Heaven the



seed, of empire, and the imperishable dust out of which the nations shall hereafter spring, and the wilderness blossom like a rose?

But most of the men who do these great things are of the uneducated: So say the world,—the educated and the uneducated, alike. What, then, is education? Is it an imperfect knowledge of Greek and Latin, of Hebrew and Chaldee? Is it a profound acquaintance with the morals and metres of Latin verse? or, a familiarity with circles, and lines, and angles, amounting, perhaps, to a speaking acquaintance with the higher mathematics, which, after all, are wanted by the few, upon very few occasions in life, while that which is learned by the great mass of the uneducated in the shape of trade or a business, may be matter of life and death to millions, and of constant application every day in the year,—and every hour in the day? In a word,—is it Law, Physic, or Divinity?

Let us not be understood as speaking irreverently of learning,—whatever it may be; for all learning has its use; of science,—in whatever shape it may present itself, for all science, whatever it may be at first, becomes at last a household servant, and a most faithful drudge to the poorest and the neediest; of Law, Physic, or Divinity,—for all these have their uses, and are to be held in reverence.

But what we do wish to be understood as saying, is this. Let us not mistake the relative importance of human acquisitions. Let us not look upon that knowledge, or that wisdom, or that experience, without which we could not live for a day,—the knowledge and wisdom and experience of the mechanic and farmer, the fisherman or the sailor, as worthless in comparison with that other knowledge, and wisdom and experience, without which the great mass of mankind have always got along very comfortably, and always will,—the knowledge of Greek and Latin, of prosody and philosophy, and what is called political economy. Why call those the *educated*,—who would starve tomorrow if they were cast upon their own resources in a strange land? Those, the *uneducated*, who could support themselves and their families any where? The sum of knowledge is self-reliance, instead of helplessness,—hearty and generous self-confidence, instead of self-distrust.

But again. Who are the self-educated? All who are distinguished,—for all such must have taught themselves more than they ever were taught by others; all who educate themselves in any way, to any extent, whether in college or out,—at the work-bench or the dissecting table,—at the printer's press or the forge. And he is the best educated man,—whether self-educated or not,—who has best understood his obligations to his Maker and himself,—and best employed all the faculties,

not a part only, but all the faculties wherewith God has endowed him,—in other words, the MAN who is most of a man through life, and who, whether he have one talent or a thousand talents, buries none of them in a napkin.—*John Neal.*

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#### EFFECTS OF WEALTH.

THE proper pursuit of wealth, is not only permitted but encouraged by God, as developing the character, cultivating the virtues, and giving us the very discipline that we need in probation and for eternity. But, on the other hand, of all astringents, covetousness is the strongest ; of all vices, the meanest. More than all others, it degrades the character, and belittles and debases the entire soul. It is the blight of every generous and manly and kindly feeling, the root of all evil, the object of some of the fiercest woes denounced in the Word of God. It violates the entire moral law, for it is the love of self at the expense of both God and our neighbor. It destroyed Ananias and Sapphira : cast down Balaam from the glory of the prophets, and sent Judas from the apostleship to perdition. Many it makes careful and troubled about other things, so that they neglect the one thing needful ; and it sends them away, sorrowful, from the Savior, because they will not give up the world for him. Too often, alas ! it divides even the professed disciple's heart, so that while he prays, "Thy kingdom come," his efforts do not keep pace with his prayers. More than all things does it tend to bind us to the world, generating envy, discontent, and the feverish anxiety of possession ; leading, if not to disgraceful, yet, too often, to that decent selfishness which may ruin the soul. "The love of money," says another, "will, it is to be feared, prove the eternal overthrow of more professors of religion, than any other sin, because it is almost the only one that can be indulged while a profession of religion is sustained." Many there are that "*did* run well for a season," but, like Bunyan's professed pilgrims, Mr. Grasp-the-world, Mr. Money-love, and Mr. Save-all, (names that may well stand for living realities,) they have turned aside, at the call of Demas, to look at the mine of silver ; and, like them, they have either fallen over the brink, or gone down to dig, or have been smothered by the damps of the place ; but, whichever it may be, they are no more seen in the pilgrim's path !—*Rev. Tyron Edwards.*

## A TALK WITH MY CHILD.

"MARY," said I to my little daughter, "What do you suppose you were made for?" "Why, father, uncle John told me once, that I was made to keep bread from moulding." "But, my dear, you know he said that in sport; and I ask you the question in earnest. Have you any idea what object your Creator had in view when he allowed you to live, and become one of the inhabitants of this world?" "My Sabbath school teacher tells me that I am made to love God and obey his commandments." "Well, do you think you love God?" "I hope I do, father; and yet I am not certain, for I never saw him; and how can I love one whom I do not see?" "When your departed mother was obliged to go away to a warmer climate, for her health, I remember that you had a little kitten and loved it dearly; now, why did you love it so?" "Because mother gave it to me, and I loved it for her sake." "Did your Father in Heaven never give you any thing which you could love for his sake, when he was away?" "I don't know, father;—did he ever give me any thing?" "He gave you your mother, and, surely, if you love your kitten, because your kind mother gave it to you, you will love God, who gave you the very mother, whose gift you regard so highly." "But, I had *seen* mother, and I loved her before she went away." "Do you really think you loved her because you had *seen* her? Had you not seen a thousand other women, and did you love them all as well?" "No, father, I did not love them as I loved mother; they were not so kind to me as she was." "Then, you loved her for what she did to you; and pray what did she do, that made you love her so?" "She gave me food and clothing, and every thing else that I needed." "Where did she get these things to give to you? Where did she get the bread, for instance?" "She made it." "How did she make it?" "She took the flour and the water and mixed them, and ———" "Well, did she *make* the flour and the water?" "No, indeed, she only *mixed* them." "Well, who do you think *made* them?" "The flour grew, but I don't know what made the water come." "Do you know what made the wheat grow, of which the flour was made?" "The farmers make it grow, don't they?" "Do you make the flowers grow in your little garden? I heard you say to-day that you wished they would grow faster. Why did you not make them grow faster, if they depend on you?" "They grow without me, father, and I have often wondered what could make them grow so." "It is God, my child, and you see now that, if you loved your mother because she gave you bread,

you should love God, because, without Him, there would have been no bread for her to give ; and if you love her, though she is absent, because she was once good to you, you should love God, who must be much nearer to you than she is, if he takes care of your flowers, and makes them grow, as you say he does. But you need not go so far as your garden to find God. Do you feel your heart beat, and do you make it beat ?" " No, indeed, father, it beats when I am not thinking of it." " Who makes it beat, think you ?" " I see, father, that God is acting within me, and knows, better than I do, what I want." " Be careful, then, my child, to act as if you felt that He was in you and around you, and the witness of all your actions, and you will soon learn what you were made for.

PARENS.

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#### ENGLISH COMPOSITION.

ONE excellent method of teaching composition to young pupils is, to tell them a short story, and require them to write it in their own words. We give two stories that we used ten years ago for this purpose, and we hope such of our readers as are teachers of young children, will try the experiment with them. We shall give more, hereafter, if these are found useful.

##### THE DISAPPOINTMENT.

A jeweller, who was employed to make an ornament for a queen, put false gems into it. The queen, enraged at the deception, asked the king to punish the jeweller by requiring him to fight with a lion. The king said it would be cruel, but when she insisted, he said it should be done next day. When the time came, the man, in agony, took leave of his wife and children, and stood trembling, expecting the lion to spring forth from the door opposite to him. The door soon opened, and a little white lamb walked out, and went and licked the man's hand. The queen was enraged, but the king said to her, I have done to the man what he did to you. He deceived you, and I have deceived him. This is the only retaliation to which, as a Christian, I can consent.

##### THE RICH POOR MAN.

A poor man, by accident, saved the life of a king, who told him he would give him any thing he should ask for. " Give health to my sick neighbor," said the poor man. " No," said the king, " that is not in my power." " Give contentment to



your ambitious son," said the poor man. "No," said the king, "that is not in my possession." "Give me a mansion in Heaven," said the poor man. "I own nothing in that country," said the king. "Then, talk not of rewarding me," said the poor man, "for I have health, which I derive from my labor; contentment, which I am taught by my religion; and I am promised a glorious mansion in the skies, as soon as I have finished the work that is given me to do. I did not save you, because you were a king, but because you were a fellow creature."

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## REVIEWS AND REVIEWERS.

MR. EDITOR,—Such is the utter worthlessness of many notices which pass under the name of Reviews, that we sometimes wish some fearless friend of truth and justice would establish a *Review of Reviews*, in which the inanity, or, at best, the folly of ordinary reviews should be fully exposed in order to be condemned. In most cases, the title of a book is given, and this serves as the text for an essay, in which the writer says many pretty things to show how much more he knows than the author, but does not allude to the book, except, perhaps, to say, that so much room has been occupied by the extraneous remarks, that, forsooth, there is no room for any notice of the book.

Now it seems to me that the true object of a review should be to show in what respects a book is meritorious; to give a fair estimate of its value, compared with other works on the same subject; to place the public on their guard if the book is vile or worthless, and to recommend it to the reader, if it be calculated to extend his knowledge or strengthen his virtue. It is to be regretted that the misrepresentation of a book by a reviewer is not treated as a libel upon character, and duly punished. I am not sure that an action for damages may not be brought at common law, but there can be no doubt, I think, that a wilful misrepresentation of an author's book is an offence against every principle of justice.

But, perhaps, the injury done by severe and unjust reviews is less important than that done by injudicious and illfounded praise; and, in this remark, we mean directly to condemn the whole system of recommendations by which worthless books, especially school books, are imposed upon this community. So much is the giving of these recommendations a matter of business, and so generally is it understood that *they need not be sincere*, (being to literature what bread pills are to medicine, a



basis of faith,) that it is wonderful how any person of common sense can be willing to read, and much less, to be influenced by them. An author, wishing to thrust a worthless book upon the public, gets some friend to write a puff of it in several newspapers or journals; or, perhaps, he writes them himself, and gets some goodnatured friend to adopt them. Then, these notices are collected, and published as "the unanimous opinion of the press." Sometimes, a distinguished scholar, of easy virtue, in this respect at least, is induced to give a recommendation, and, as his remarks are always general and indefinite, others, to whom, perhaps, it is a compliment to be asked to recommend any thing, and who are ambitious to "appear in capitals," are induced to sign the same document, and, at last, a worthless book, or, at best, one that adds nothing to what the public possessed before, is paraded before the public under the sanction of scores of doctors, professors, principals, and teachers, not one of whom, probably, ever examined the book thoroughly, or knows any thing of the books, in the same department of study, that had preceded it.

In a future number, with your permission, we may venture to analyze a few of these precious documents, for, if gentlemen have so far lost their self-respect and their regard for the public good, as to assist thus in giving currency to what could never stand on its own merit, he is a public benefactor who exposes them, and puts the community on its guard against such heartless imposition.

DRACO.

["Draco" will never find the Journal closed against him, provided his strictures are not personal or vindictive.—Ed.]

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#### PROVINCIALISMS.

A yankee of the West, who did not leave any superior behind him when he emigrated thither, has sent us a few remarks on the article which appeared in No. IX., at page 135. We give them, because they are valuable as materials for a history of the English language in America. He says,—

"I yesterday received the Common School Journal of May 1st, 1849, and wish to notice some things that it contains. Page 136,—*Done gone, done do, and done did* (but not *done done*), are not of Alabama, but of Virginia origin, as are *peert*, for *pert*; *crap*, for *crop*; which last two examples are in S. E. Virginia, called the "Tuckahoe language." In Missouri, they use *had went, had saw*, and instead of "I must be going,"

they say "It is time for me to scatter." So, "I am getting bilious," means "I am growing angry."

"P. 137.—A Virginian says, "Take a *chunk* of fire," for a brand; "We knocked up a *chunk* of a fight," had a scuffle; "He *chunked* him in the ribs," hit him. A Pennsylvanian says, "Leave it be," for *let* it be; and a Virginian says, "Quit it." *Thar*, for there, is not peculiar to the backwoodsman, it is Tuckahoe Virginian, and existed long ago in Carolina and Virginia. When I was at Harvard College, the Carolinians used to say, "I'll thank you for that *bar*," (beer). *Bos* is not peculiar to New York; it is used in the South and West. *Tote* is genuine, pure Virginian; how it got to New York, I can not imagine. "Tote the horse to water," "Tote some wood," &c.

Alluding to the article on "Grammatical Difficulties," (No. ix, p. 142, and No. xi. p. 171,) he says of the sentence, "There is nothing worth being a knave for," "Being a knave" is a substantive phrase, in the objective case, governed by *of* implied in *worth*. (Murray, Rule 14, Notes 1 & 2, and the written observation under Rule 17.) The adjective *worth* always implies *worthy of*, and consequently the noun or pronoun denoting the price or value is governed by the preposition *of* implied in *worth*. *Worth* agrees with nothing, *for* governs *it* understood. Or thus, *Being* is governed by *of*, implied in *worth*; *knave* is governed by *of* understood, and *for*, governs the word *it* understood. The sentence being, "Worthy of the being of a knave for it."

So much from our excellent correspondent. We are sorry to be obliged to repeat that, when a sentence is good English, parsing a paraphrase of it is not parsing *it*. We allow no *phrase* to be an objective case. If *worth* is an adjective, it must agree with something, or cease to be an adjective. *Being* may be governed by *of* implied *by* *worth*, but not implied *in* it. "The being of a knave" and "Being a knave" convey very different ideas to our mind.

We are glad these discussions seem to interest teachers, and we now submit for their consideration the sentence, "*My father's new house is next to hers.*"

We prefer to continue the signature of *Wallis*,\* because it enables our correspondents to be less personal, if they reply to our remarks.

WALLIS.

\* Dr. Wallis, a learned scholar and mathematician, wrote the first grammar of the English language, nearly two hundred years ago, and it is this which the Editor has revived in his Common School Grammar, lately published.

## PROSPECTUS

OF

### A PRIVATE NORMAL SCHOOL.

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The subscriber proposes to open a school for the instruction of young ladies and gentlemen in the Art of Teaching. He has been led to believe from his observations at about thirty Teachers' Institutes which he has instructed in Massachusetts, Maine, New York, New Hampshire and Rhode Island, that a very large number of young persons, teachers or intending to become so, are unable to bear the expense of attending the long course required at a State Normal School, but would gladly avail themselves of an opportunity to profit by the experience of others, if it could be done at a moderate expense of time and money.

The terms of the proposed school, therefore, will continue but twelve weeks, and the first term will commence about the middle of August, so that the pupils may not be prevented from teaching winter schools. The subscriber will expect to give instruction himself in every branch but mathematics; and in this, if the patronage warrant it, and it be desired, a competent instructor will be provided, though it is believed that the whole time of the term can be more usefully employed in matters of more importance, in which the young teachers are found to be more generally deficient.

In addition to the common branches, a series of lessons in French, especially in French pronunciation, will be given, as also regular lessons in Vocal Music, by a popular teacher. A course of Lectures, on subjects connected with education, will be given by the Principal, assisted, perhaps, by his friends. A reading Room, furnished with an excellent Reference Library, and with all the educational publications in the country, will be at the service of the pupils. Other details can not now be given, but, in general terms, the School will be a PROLONGED TEACHERS' INSTITUTE, its primary object not being instruction in the elements of learning, so much as the preparation of practical teachers for the common District Schools of New England. Should the plan be well received, a session will be held every spring and autumn, and if convenient, a model or preparatory school will be in due time connected with the main institution.

The subscriber thinks that no limit in regard to age or qualifications will be necessary, and pupils from other states will be admitted. At the end of the term, a certificate of attendance will be given to all, and a recommendation to such as, in the opinion of the Principal, are qualified to teach, and these will be assisted in obtaining suitable schools. The school will be located in some pleasant village near Boston, where board will be reasonable, and the accommodations good.

To meet the expenses of instruction, it is proposed that every pupil, on entering, shall pay a tuition fee of ten dollars, and no extra charges will be made. For further particulars, please make early application to the subscriber, at the office of the Common School Journal in Boston.

Any village having a suitable room, and desiring to secure the advantages of such a school, will oblige by giving the information immediately.

WM. B. FOWLE.

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*All Communications, Newspapers, and Periodicals, for the Editor, should hereafter be addressed to Wm. B. Fowle, Boston.*

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